



In the name of Allah: the Compassionate, the Merciful

سورة محمد

MUHAMMAD

Name

The Surah derives its name from the sentence *wa amanu bi-ma nuzzila ala Muhammad*-in of verse 2, thereby implying that it is the Surah in which the holy name of Muhammad (upon whom be Allah's peace and blessings) has occurred. Besides, it has another well known name "*al-Qital*" also, which is derived from the sentence *wa dhukira fi-hal-qital* of verse 20.

Period of Revelation

The contents of this Surah testify that it was sent down after the hijrah at Madinah at the time when the fighting had been enjoined, though active fighting had not yet been undertaken. Detailed arguments in support of this view have been given in E. N. 8 below.

Historical Background

The conditions at the time when this Surah was sent down were such that the Muslims were being made the target of persecution and tyranny in Makkah in particular and in Arabia in general, and life had become miserable for them. Although the Muslims had emigrated to the haven of Madinah from every side, the disbelieving Quraish were not prepared to leave them alone and let them live in peace even there. Thus, the small settlement of Madinah was hemmed in by the enemy, who was bent upon exterminating it completely. The only alternative left with the Muslims were that either they should surrender to the forces of ignorance, giving up their mission of preaching the true Faith, or even following it in their private lives, or should rise to wage a war at the cost of their lives to settle finally and for ever whether Islam would stay in Arabia or the creed of ignorance. On this occasion Allah showed the Muslims the same way of resolution and will, which is the only way for the true believers. He first permitted them to fight in Surah Al Hajj 39 and then enjoined fighting in Al Baqarah 190. But at that time everyone knew fully well what it meant to wage a war in those conditions. There were only a handful of Muslims in Madinah, who could not muster even a thousand soldiers; yet they were being urged to take up the sword and clash against the pagan forces

of the whole of Arabia. Then the kind of the weapons needed to equip its soldiers for war could hardly be afforded by the town in which hundreds of emigrants were still homeless and unsettled even by resort to starving its members at a time when it had been boycotted economically by the Arabs on all sides.

Theme and Subject Matter

Such were the conditions when this Surah was revealed. Its theme is to prepare the believers for war and to give them preliminary instructions in this regard. That is why it has also been entitled *al-Qital*. It deals with the following topics:

At the outset it is said that of the two groups confronting each other at this time, one has refused to accept the Truth and has become an obstruction for others on the way of Allah, while the other group has accepted the Truth which had been sent down by Allah to His servant, Muhammad (upon whom be Allah's peace and blessings). Now, Allah's final decision is that He has rendered fruitless and vain all the works of the former group and set right the condition and affairs of the latter group.

After this, the Muslims have been given the initial war instructions they have been reassured of Allah's help and guidance: they have been given hope for the best rewards on offering sacrifices in the cause of Allah and they have been assured that their struggle in the cause of the Truth will not go to waste, but they will be abundantly rewarded both in this world and in the Hereafter.

Furthermore, about the disbelievers it has been said that they are deprived of Allah's support and guidance: none of their designs will succeed in their conflict with the believers, and they will meet a most evil fate both in this world and in the Hereafter. They thought they had achieved a great success by driving the Prophet of Allah out of Makkah, but in fact by this they had hastened their own doom.

After this, the discourse turns to the hypocrites, who were posing to be sincere Muslims before the command to fight was sent down, but were confounded when this command actually came down, and began to conspire with the disbelievers in order to save themselves from the hazards of war. They have been plainly warned to the effect that no act and deed is acceptable to Allah of those who adopt hypocrisy with regard to Him and His Prophet. There, the basic issue against which all those who profess the Faith are being tried is whether one is on the side of the Truth or Falsehood, whether one's sympathies are with Islam and the Muslims or with disbelief and the disbelievers, whether one keeps one's own self and interests dearer or the Truth which one professes to believe in and follow. One who fails in this test is not at all a believer; his Prayer and his Fasting and his discharging of the *zakat* deserve no reward from Allah.

Then the Muslims have been exhorted not to lose heart for being small in numbers and ill equipped as against the great strength of the disbelievers: they should not show weakness by offering peace to them, which might still further embolden them against Islam and the Muslims, but they should come out with trust in Allah and clash with the mighty forces of disbelief. Allah is with the Muslims: they alone shall triumph; and the might of disbelief will be humbled and vanquished.

In conclusion, the Muslims have been invited to spend their wealth in the cause of Allah. Although at that time they were economically very weak, the problem that they confronted was the very survival of Islam and the Muslims. The importance and delicacy of the problem demanded that the Muslims

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should not only risk their lives for safeguarding themselves and their Faith from the dominance of disbelief and for exalting Allah's Religion but should also expend their economic resources as far as possible in the preparations for war. Therefore, they were clearly warned to the effect: Anyone who adopted a niggardly attitude at the time, would not, in fact, harm Allah at all, but would result in his own destruction, for Allah does not stand in need of help from men. If one group of men shirked offering sacrifices in the cause of His Religion, Allah would remove it and bring another group in its place.

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الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾

And hinder (men)	وَصَدُّوا	Disbelieve	كَفَرُوا	Those who	الَّذِينَ
Allah	اللَّهِ	The path of	سَبِيلِ	From	عَنْ
		Their deeds	أَعْمَالَهُمْ	He will make vain	أَضَلَّ

Translit	Al-Ladhīna Kafarū Wa Ṣaddū `An Sabīli Allāhi 'Aḍalla 'A`mālahum				
AhmedAli	وہ لوگ جو منکر ہوئے اور انہوں نے لوگوں کو بھی اللہ کے راستے سے روکا تو اللہ نے ان کے اعمال برباد کر دیئے				
Jalandhry	جن لوگوں نے کفر کیا اور (اوروں کو) خدا کے رستے سے روکا۔ خدا نے ان کے اعمال برباد کر دیئے				
YusufAli	Those who reject Allah and hinder (men) from the Path of Allah— their deeds will Allah render astray (from their mark).				
M.Khan	Those who disbelieve [in the Oneness of Allāh, and in the Message of Prophet Muhammad SAW], and hinder (men) from the Path of Allāh (Islāmic Monotheism), He will render their deeds vain .				
Pickthal	Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain.				
Shakir	(As for) those who disbelieve and turn away from Allah's way, He shall render their works ineffective.				

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾

And do	وَعَمِلُوا	Believe	آمَنُوا	And those who	وَالَّذِينَ
In that which	بِمَا	And believe	وَأَمَنُوا	Righteous good deeds	الصَّالِحَاتِ
Muhammad	مُحَمَّدٍ	To	عَلَى	Is sent down	نُزِّلَ
From	مِنْ	The truth	الْحَقُّ	For it is	وَهُوَ
From them	عَنْهُمْ	He will expiate	كَفَّرَ	Their Lord	رَبِّهِمْ ۖ
Their state	بِأَلَهُمْ	And will make good	وَأَصْلَحَ	Their sins	سَيِّئَاتِهِمْ

Translit	Wa Al-Ladhīna `Āmanū Wa `Amilū Aṣ-Ṣālihāti Wa `Āmanū Bimā Nuzzila `Alā Muḥammadin Wa Huwa Al-Ḥaqqu Min Rabbihim Kaffara `Anhum Sayyi'ātihim Wa `Aṣlaḥa Bālahum				
AhmedAli	اور وہ جو ایمان لائے اور انہوں نے اچھے کام کیے اور جو کچھ محمد پر نازل کیا گیا اس پر بھی ایمان لائے حالانکہ وہ ان کے رب کی طرف سے برحق بھی ہے تو اللہ ان کی برائیوں کو مٹا دے گا اور ان کا حال درست کرے گا				
Jalandhry	اور جو ایمان لائے اور نیک عمل کرتے رہے اور جو (کتاب) محمد ﷺ پر نازل ہوئی اسے مانتے رہے اور وہ ان کے پروردگار کی طرف سے برحق ہے ان سے ان کے گناہ دور کر دیئے اور ان کی حالت سنوار دی				
YusufAli	But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad—for it is the Truth from their Lord— He will remove from them their ills and improve their condition.				
M.Khan	But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad				

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	(SAW) — for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.
Pickthal	And those who believe and do good works and believe in that which is revealed unto Muhammad - and it is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state.
Shakir	And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.

ذٰلِكَ بِاَنَّ الدِّينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ الدِّينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۚ كَذٰلِكَ يَضْرِبُ
اللَّهُ لِلنَّاسِ اَمْثَالَهُمْ ﴿3﴾

Whose who	الدِّينَ	Because	بِاَنَّ	That is	ذٰلِكَ
Falsehood	الْبَاطِلَ	Follow	اتَّبَعُوا	Disbelieve	كَفَرُوا
Believe	آمَنُوا	Those who	الدِّينَ	While	وَاَنَّ
From	مِنْ	The truth	الْحَقَّ	Follow	اتَّبَعُوا
Set forth	يَضْرِبُ	Thus does	كَذٰلِكَ	Their Lord	رَبِّهِمْ ۚ
Their parables	اَمْثَالَهُمْ	For mankind	لِلنَّاسِ	Allah	اللَّهُ

Translit	<i>Dhālika Bi'anna Al-Ladhīna Kafarū Attaba`ū Al-Bāṭila Wa 'Anna Al-Ladhīna 'Āmanū Attaba`ū Al-Haqqā Min Rabbihim Kadhālika Yadrību Allāhu Lilnāsi 'Amthālahum</i>
AhmedAli	یہ اس لیے کہ جو لوگ منکر میں انہوں نے جھوٹ کی پیروی کی اور جو لوگ ایمان لائے انہوں نے اپنے رب کی طرف سے حق کی پیروی کی اسی طرح اللہ لوگوں کے لیے ان کی مثالیں بیان کرتا ہے
Jalandhry	یہ (جہڑ اعمال اور اصلاح حال) اس لئے ہے کہ جن لوگوں نے کفر کیا انہوں نے جھوٹی بات کی پیروی کی اور جو ایمان لائے وہ اپنے پروردگار کی طرف سے (دین) حق کے پیچھے چلے۔ اسی طرح خدا لوگوں سے ان کے حالات بیان فرماتا ہے
YusufAli	This because those who reject Allah follow falsehood, while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.
M.Khan	That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.
Pickthal	That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coineth their similitudes for mankind.
Shakir	That is because those who disbelieve follow falsehood, and have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

فَاِذَا لَقِيتُمْ الدِّينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتّٰى اِذَا اَتْخَذْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَاِمَّا مَنَّا بَعْدُ وَاِمَّا فِدَاءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ وَلَوْ يَشَاءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّبَلُو بَعْضَكُمْ بِبَعْضٍ ۚ وَالَّذِينَ قَتَلُوا فِي سَبِيلِ اللّٰهِ فَلَنْ يُضِلَّ اَعْمَالَهُمْ ﴿4﴾

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Those who	الَّذِينَ	You meet	لَقِيتُمْ	So when	فَإِذَا
Their necks	الرِّقَابِ	So strike at	فَضْرَبَ	Disbelieve	كَفَرُوا
You have killed and wounded many of them	أَتَخَنَّتُمْوَهُمْ	When	إِذَا	Till	حَتَّى
Either	فَأَمَّا	A bond	الْوَثَاقَ	Then bind firly	فَشُدُّوا
Or	وَأَمَّا	Thereafter	بَعْدُ	For generosity	مَنًّا
Lays ddown	تَضَعُ	Until	حَتَّى	Ransom	فِدَاءً
Thus	ذَلِكَ	Its burden	أَوْزَارَهَا ۚ	The war	الْحَرْبِ
Allah	اللَّهُ	Had willed	يَشَاءُ	But if	وَلَوْ
But	وَلَكِنْ	Over them	مِنْهُمْ	He himself could certainly have son	لَا نَتَصَرَّ
With others	بِبَعْضٍ ۚ	Some of you	بَعْضَكُمْ	In order to test	لِيَبْلُوَ
In	فِي	Are killed	فُقِلُوا	And those who	وَالَّذِينَ
Will never	فَلَنْ	Allah	اللَّهُ	The Way (cause) of	سَبِيلِ
		Their deeds	أَعْمَالُهُمْ	He let be lost	يُضِلَّ

Translit	<i>Fa'idhā Laqītumu Al-Ladhīna Kafarū Faḍarba Ar-Riqābi Ḥattā 'Idhā 'AthkhantumūhumFashuddū Al-Wathāqa Fa'immā Mannāan Ba'du Wa 'Immā Fidā'an Ḥattā Tada'a Al-Ḥarbu 'Awzārahā Dhālika Wa Law Yashā'u Allāhu Lāntaşara Minhum Wa Lakin Liyabluwa Ba'dakumBiba'din Wa Al-Ladhīna Qutilū Fī Sabīli Allāhi Falan Yudilla 'A mālahum</i>
AhmedAli	پس جب تم ان کے مقابل ہو جو کافر ہیں تو ان کی گردنیں مارو یہاں تک کہ جب تم ان کو خوب مغلوب کر لو تو ان کی مشیں کس لو پھر یا تو اس کے بعد احسان کرو یا تاوان لے لو یہاں تک کہ لڑائی اپنے ہتھیار ڈال دے یہی (علم) ہے اور اگر اللہ چاہتا تو ان سے خود ہی بدلہ لے لیتا لیکن وہ تمہارا ایک دوسرے کے ساتھ امتحان کرنا چاہتا ہے اور جو اللہ کی راہ میں مارے گئے ہیں اللہ ان کے اعمال برباد نہیں کرے گا
Jalandhry	جب تم کافروں سے بھڑچاؤ تو ان کی گردنیں اڑا دو۔ یہاں تک کہ جب ان کو خوب قتل کر چکو تو (جو زندہ پکڑے جائیں ان کو) مضبوطی سے قید کر لو۔ پھر اس کے بعد یا تو احسان رکھ کر چھوڑ دینا چاہیے یا کچھ مال لے کر یہاں تک کہ (فریق مقابل) لڑائی (کے) ہتھیار (ہاتھ سے) رکھ دے۔ (یہ علم یاد رکھو) اور اگر خدا چاہتا تو (اور طرح) ان سے انتقام لے لیتا۔ لیکن اس نے چاہا کہ تمہاری آزمائش ایک (کو) دوسرے سے (لڑوا کر) کرے۔ اور جو لوگ خدا کی راہ میں مارے گئے ان کے عملوں کو ہرگز ضائع نہ کرے گا
YusufAli	Therefore, when ye meet the Unbelievers (in fight), smite at their necks; at length, when ye have thoroughly subdued them, bind a bond firmly (on them): therefore (is the time for) either generosity or ransom: until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, he could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the way of Allah he will never let their deeds be lost.
M.Khan	So, when you meet (in fight — Jihād in Allāh's Cause), those who disbelieve smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islām), until the war lays down its burden. Thus [you are ordered by Allāh to continue in carrying out Jihād against the disbelievers till they embrace Islām and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allāh's Will, He Himself could certainly have punished

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	them (without you). But (He lets you fight), in order to test some of you with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.
Pickthal	Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain.
Shakir	So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.

﴿5﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

Their state	بَالَهُمْ	And set right (good)	وَيُصْلِحُ	He will guide them	سَيَهْدِيهِمْ
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Translit	Sayahdīhim Wa Yuṣliḥu Bālahum
AhmedAli	جلدی انہیں راہ دکھائے گا اور ان کا حال درست کر دے گا
Jalandhry	(بلکہ) ان کو سیدھے رستے پر چلائے گا اور ان کی حالت درست کر دے گا
YusufAli	Soon will He guide them and improve their condition.
M.Khan	He will guide them and set right their state.
Pickthal	He will guide them and improve their state,
Shakir	He will guide them and improve their condition.

﴿6﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ

He has made it known	عَرَفَهَا	Paradise (which)	الْجَنَّةَ	And admit them to	وَيُدْخِلُهُمُ
				To them	لَهُمْ

Translit	Wa Yudkhiluhumu Al-Jannata `Arrafahā Lahum
AhmedAli	اور انہیں بہشت میں داخل کرے گا جس کی حقیقت انہیں بتا دی ہے
Jalandhry	اور ان کو بہشت میں جس سے انہیں شناسا کر رکھا ہے داخل کرے گا
YusufAli	And admit them to the Garden which He has announced for them.
M.Khan	And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). (Tafsir Ibn Kathir)
Pickthal	And bring them in unto the Garden which He hath made known to them.
Shakir	And cause them to enter the garden which He has made known to them.

﴿7﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
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Allah	اللَّهُ	You help	تَنْصُرُوا	If	إِنْ
Your foothold	أَقْدَامَكُمْ	And make firm	وَيُثَبِّتْ	He will help you	يَنْصُرُكُمْ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'In Tanṣurū Allāha Yanṣurkum Wa Yuthabbīt 'Aqdāmakum				
AhmedAli	اے ایمان والو اگر تم اللہ کی مدد کرو گے وہ تمہاری مدد کرے گا اور تمہارے قدم جمائے رکھے گا				
Jalandhry	اے اہل ایمان! اگر تم خدا کی مدد کرو گے تو وہ بھی تمہاری مدد کرے گا اور تم کو ثابت قدم رکھے گا				
YusufAli	O ye who believe! if ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly.				
M.Khan	O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm.				
Pickthal	O ye who believe! If ye help Allah, He will help you and will make your foothold firm.				
Shakir	O you who believe ! if you help (the cause of) Allah, He will help you and make firm your feet.				

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالُهُمْ ﴿٨﴾

Is destruction	فَتَعْسًا	Disbelieve	كَفَرُوا	And those who	وَالَّذِينَ
Their deeds	أَعْمَالُهُمْ	And (Allah) will make vain	وَأَضَلَّ	For them	لَهُمْ

Translit	Wa Al-Ladhīna Kafarū Fata'sāan Lahum Wa 'Adalla 'A'mālahum				
AhmedAli	اور جو منکر میں سوان کے لیے تباہی ہے اور وہ ان کے اعمال اکارت کر دے گا				
Jalandhry	اور جو کافر ہیں ان کے لئے ہلاکت ہے۔ اور وہ ان کے اعمال کو برباد کر دے گا				
YusufAli	But those who reject (Allah)— for them is destruction, and (Allah) will render their deeds astray (from their mark).				
M.Khan	But those who disbelieve (in the Oneness of Allāh Islāmic Monotheism), for them is destruction, and (Allāh) will make their deeds vain.				
Pickthal	And those who disbelieve, perdition is for them, and He will make their actions vain.				
Shakir	And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.				

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالُهُمْ ﴿٩﴾

Hate	كَرِهُوا	Because they	بِأَنَّهُمْ	That is	ذَلِكَ
Allah	اللَّهُ	Has sent down	أُنْزِلَ	That which	مَا
		Their deeds	أَعْمَالُهُمْ	So He has made fruitless	فَاحْبَطَ

Translit	Dhālika Bi'annahum Karihū Mā 'Anzala Allāhu Fa'ahḥaṭa 'A'mālahum				
AhmedAli	یہ اس لیے کہ انہیں نے ناپسند کیا جو اللہ نے اتارا ہے سواں نے ان کے اعمال ضائع کر دیے				
Jalandhry	یہ اس لئے کہ خدا نے جو چیز نازل فرمائی انہوں نے اس کو ناپسند کیا تو خدا نے بھی ان کے اعمال اکارت کر دیئے				
YusufAli	That is because they hate the Revelation of Allah; so He has made their deeds fruitless.				
M.Khan	That is because they hate that which Allāh has sent down (this Qur'ān and Islāmic laws etc.), so He has made				

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	their deeds fruitless.
Pickthal	That is because they are averse to that which Allah hath revealed, therefor maketh He their actions fruitless.
Shakir	That is because they hated what Allah revealed, so He rendered their deeds null.

﴿۱۰﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ
 ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴿۱۰﴾

Through	فِي	They travelled	يَسِيرُوا	Have not	أَفَلَمْ
How	كَيْفَ	And seen	فَيَنْظُرُوا	The earth	الْأَرْضِ
Those	الَّذِينَ	The end of	عَاقِبَةُ	Was	كَانَ
Allah	اللَّهُ	Destroyed	دَمَّرَ	Before them	مِنْ قَبْلِهِمْ
Its likeness	أَمْثَالُهَا	And for the disbelievers	وَلِلْكَافِرِينَ	Over them	عَلَيْهِمْ

Translit	'Afalām Yasīrū Fī Al-'Arḍi Fayanẓurū Kayfa Kāna `Āqibatu Al-Ladhīna Min Qablihim Dammara Allāhu `Alayhim Wa Lilkāfirīna 'Amthāluhā
AhmedAli	کیا انہوں نے زمین میں سیر نہیں کی وہ دیکھتے ان کا انجام کیا ہوا تو ان سے پہلے تھے اللہ نے انہیں ہلاک کر دیا اور منکروں کے لیے ایسی ہی (سزائیں) ہیں
Jalandhry	کیا انہوں نے ملک میں سیر نہیں کی تاکہ دیکھتے کہ جو لوگ ان سے پہلے تھے ان کا انجام کیا ہوا؟ خدا نے ان پر تباہی ڈال دی۔ اور اسی طرح کا (عذاب) ان کافروں کو ہوگا
YusufAli	Do they not travel through the earth, and see what was the End of those before them (who did evil)? Allah brought utter destruction on them and similar (fates await) those who reject Allah.
M.Khan	Have they not travelled through the earth, and seen what was the end of those before them? Allāh destroyed them completely and a similar (fate awaits) the disbelievers.
Pickthal	Have they not travelled in the land to see the nature of the consequence for those who were before them? Allah wiped them out. And for the disbelievers there will be the like thereof.
Shakir	Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the unbelievers shall have the like of it.

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلٰى الَّذِيْنَ اٰمَنُوْا وَّ اَنَّ الْكَافِرِيْنَ لَا مَوْلٰى لَهُمْ ﴿۱۱﴾

Allah	اللَّهُ	Because	بِأَنَّ	This is	ذٰلِكَ
Believe	آمَنُوا	Those who	الَّذِينَ	Is the Protector of	مَوْلٰى
No	لَا	The disbelievers	الْكَافِرِينَ	And	وَأَنَّ
		They have	لَهُمْ	Protector	مَوْلٰى

Translit	Dhālika Bi'anna Allāha Mawlā Al-Ladhīna `Āmanū Wa `Anna Al-Kāfirīna Lā Mawlā Lahum
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AhmedAli	یہ اس لیے کہ اللہ ان کا حامی ہے جو ایمان لائے اور کفار کا کوئی بھی حامی نہیں
Jalandhry	یہ اس لیے کہ جو مومن ہیں ان کا خدا کار ساز ہے اور کافروں کا کوئی کار ساز نہیں
YusufAli	That is because Allah is the Protector of those who believe, but those who reject Allah have no protector.
M.Khan	That is because Allāh is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (lord, master, helper, protector).
Pickthal	That is because Allah is patron of those who believe, and because the disbelievers have no patron.
Shakir	That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٢﴾

Will admit	يُدْخِلُ	Allah	اللَّهُ	Certainly	إِنَّ
And do	وَعَمِلُوا	Believe	آمَنُوا	Those who	الَّذِينَ
Flowing	تَجْرِي	To Gardens	جَنَّاتٍ	Righteous good deeds	الصَّالِحَاتِ
And those who	وَالَّذِينَ	Rivers	الْأَنْهَارُ ۖ	Under them	مِنْ تَحْتِهَا
And eat	وَيَأْكُلُونَ	Enjoy themselves	يَتَمَتَّعُونَ	Disbelieve	كَفَرُوا
Cattle	الْأَنْعَامُ	Eat	تَأْكُلُ	As	كَمَا
For them	لَهُمْ	Will be abode	مَثْوًى	And the Fire	وَالنَّارُ

Translit	'Inna Allāha Yudkhilu Al-Ladhīna 'Āmanū Wa 'Amilū Aṣ-Ṣāliḥātī Jannātin Tajrī Min Taḥtīhā Al-'Anḥāru Wa Al-Ladhīna Kafarū Yatamatta'ūna Wa Ya'kulūna Kamā Ta'kulu Al-'An'ām Wa An-Nāru Mathwāan Lahum
AhmedAli	بے شک اللہ انہیں داخل کرے گا جو ایمان لائے اور نیک کام کیے بہشتوں میں جن کے نیچے نہریں بہتی ہوں گی اور جو کافر ہیں وہ عیش کر رہے ہیں اس طرح کھاتے ہیں جس طرح چارپائے کھاتے ہیں اور دوزخ ان کا ٹھکانہ ہے
Jalandhry	جو لوگ ایمان لائے اور عمل نیک کرتے رہے ان کو خدا بہشتوں میں جن کے نیچے نہریں بہہ رہی ہیں داخل فرمائے گا۔ اور جو کافر ہیں وہ فائدے اٹھاتے ہیں اور (اس طرح) کھاتے ہیں جیسے حیوان کھاتے ہیں۔ اور ان کا ٹھکانہ دوزخ ہے
YusufAli	Verily Allah will admit those who believe and do righteous deeds to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.
M.Khan	Certainly! Allāh will admit those who believe (in the Oneness of Allāh Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.
Pickthal	Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.
Shakir	Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.

وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتَكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿13﴾

Is	هِيَ	A town	مِنْ قَرْيَةٍ	And many	وَكَايْنٍ
Than	مِنْ	In strength	قُوَّةً	Stronger	أَشَدُّ
Has driven you out	أَخْرَجْتَكَ	Which	الَّتِي	Your town	قَرْيَتِكَ
To help	نَاصِرٍ	And there was none	فَلَا	We have destroyed them	أَهْلَكْنَاهُمْ
				them	لَهُمْ

Translit	Wa Ka'ayyin Min Qaryatin Hiya 'Ashaddu Qūwatan Min Qaryatika Allatī 'Akhrajatka 'Ahlaknāhum Falā Nāṣira Lahum				
AhmedAli	اور کتنی ہی بستیاں تھی جو آپ کی اس بستی سے طاقت میں بڑھ کر تھیں جس کے رہنے والوں نے آپ کو نکال دیا ہے ہم نے انہیں ہلاک کر دیا تو ان کا کوئی بھی مددگار نہ ہوا				
Jalandhry	اور بہت سی بستیاں تمہاری بستی سے جس (کے باشندوں نے تمہیں وہاں) سے نکال دیا زور و قوت میں کہیں بڑھ کر تھیں ہم نے ان کا ستیاناس کر دیا اور ان کا کوئی مددگار نہ ہوا				
YusufAli	And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? And there was none to aid them.				
M.Khan	And many a town, stronger than your town (Makkah) (O Muhammad SAW) which has driven you out We have destroyed. And there was none to help them.				
Pickthal	And how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper!				
Shakir	And how many a town which was far more powerful than the town of yours which has driven you out: We destroyed them so there was no helper for them.				

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿14﴾

On	عَلَىٰ	Is	كَانَ	Is he who	أَفَمَنْ
His Lord	رَبِّهِ	From	مِنْ	A clear proof	بَيِّنَةٍ
For whom	لَهُ	Is beautified	زُيِّنَ	Like who	كَمَنْ
While they follow	وَاتَّبَعُوا	His deeds	عَمَلِهِ	The evil of	سُوءٍ
				Their own lusts	أَهْوَاءَهُمْ

Translit	'Afaman Kāna `Alā Bayyinatīn Min Rabbihi Kaman Zuyyina Lahu Sū'u `Amalihi Wa Attaba`ū 'Ahwā'ahum				
AhmedAli	پس کیا وہ شخص جو اپنے رب کی طرف سے واضح دلیل پر ہو وہ اس جیسا ہو سکتا ہے جسے اس کے برے عمل اچھے کر کے دکھائے گئے ہوں اور انہوں نے اپنی ہی خواہشوں کی پیروی کی ہو				
Jalandhry	بھلا جو شخص اپنے پروردگار (کی مہربانی) سے کھلے رستے پر (چل رہا) ہو وہ ان کی طرح (ہو سکتا) ہے جن کے اعمال بد انہیں اچھے کر کے دکھائی جائیں اور جو				

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	اپنی خواہشوں کی پیروی کریں
Yusuf Ali	Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?
M.Khan	Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?
Pickthal	Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts?
Shakir	What! is he who has a clear argument from his Lord like him to whom the evil of his work is made fair seeming: and they follow their low desires.

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ ﴿15﴾

Which	الَّتِي	Paradise	الْجَنَّةِ	The description of	مَثَلُ
Is that in it	فِيهَا	Those who fear	الْمُتَّقُونَ ۖ	Have been promised	وُعدَ
Water	مَاءٍ	Of	مِنْ	Are rivers	أَنْهَارٌ
And rivers	وَأَنْهَارٌ	Stagnant or stinking	آسِنٍ	Not	غَيْرِ
Not	لَمْ	Milk	لَبَنٍ	Of	مِنْ
And rivers	وَأَنْهَارٌ	Of which the taste	طَعْمُهُ	Changes	يَتَغَيَّرُ
Delicious	لَذَّةٍ	Wine	خَمْرٍ	Of	مِنْ
Of	مِنْ	And rivers	وَأَنْهَارٌ	To those who drink	لِلشَّارِبِينَ
And for them	وَلَهُمْ	Clarified	مُصَفًّى ۖ	Honey	عَسَلٍ
Every kind of	كُلِّ	Of	مِنْ	Therein	فِيهَا
From	مِنْ	And forgiveness	وَمَغْفِرَةٌ	Fruit	الثَّمَرَاتِ
Who	هُوَ	Like those	كَمَنْ	Their Lord	رَبِّهِمْ ۖ
The Fire	النَّارِ	In	فِي	Shall dwell for ever	خَالِدٌ
Boiling	حَمِيمًا	Water	مَاءً	And be given to drink	وَسُقُوا
		Their bowels	أَمْعَاءُهُمْ	So that it cuts up	فَقَطَّعَ

Translit	Mathalu Al-Jannati Allati Wu`ida Al-Muttaquna Fihā 'Anhārun Min Mā'in Ghayri 'Āsinin Wa 'Anhārun Min Labanin Lam Yataghayyar Ṭa`muḥu Wa 'Anhārun Min Khamrin Ladhdhatin Lilshshāribīna Wa 'Anhārun Min `Asalin Muṣaffāan Wa Lahum Fihā Min Kulli Ath-Thamarāti Wa Maghfiratin Min Rabbihim Kaman Huwa Khālidun Fī An-Nāri Wa Suqū Mā'an Ḥāmīmāan Faqaṭṭa`a 'Am`ā`ahum
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AhmedAli	اس جنت کی کیفیت جس کا پرہیزگاروں سے وعدہ کیا جاتا ہے (یہ ہے) کہ اس میں ایسے پانی کی نہریں ہوں گی جو بگڑنے والا نہیں اور کچھ دودھ کی نہریں جن کا مزہ کبھی نہیں بدلے گا اور کچھ نہریں ایسے شراب کی جو پینے والوں کے لیے خوش ذائقہ ہوگا اور کچھ نہریں صاف شدہ کی اور ان کے لیے وہاں ہر قسم کے میوے ہوں اور اپنے رب کی بخشش (کیا وہ) ان جیسے ہو سکتے ہیں جو ہمیشہ دوزخ میں رہیں گے اور انہیں کھولتا ہوا پانی پلایا جائے گا سو وہ ان کی آنتوں کے ٹکڑے ٹکڑے کر ڈالے گا
Jalandhry	جنت جس کا پرہیزگاروں سے وعدہ کیا جاتا ہے۔ اس کی صفت یہ ہے کہ اس میں پانی کی نہریں ہیں جو بگڑ نہیں کرے گا۔ اور دودھ کی نہریں ہیں جس کا مزہ نہیں بدلے گا۔ اور شراب کی نہریں ہیں جو پینے والوں کے لئے (سراسر) لذت ہے۔ اور شہد مصفا کی نہریں ہیں (جو علالت ہی علالت ہے) اور (وہاں) ان کے لئے ہر قسم کے میوے ہیں اور ان کے پروردگار کی طرف سے مغفرت ہے۔ (کیا یہ پرہیزگار) ان کی طرح (ہو سکتے) ہیں جو ہمیشہ دوزخ میں رہیں گے اور جن کو کھولتا ہوا پانی پلایا جائے گا تو ان کی آنتوں کو کاٹ ڈالے گا
YusufAli	(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits, and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?
M.Khan	The description of Paradise which the Muttaqûn (pious - see V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?
Pickthal	A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?
Shakir	A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۚ
أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

Listen	يَسْتَمِعُ	Are some who	مَنْ	And among them	وَمِنْهُمْ
When	إِذَا	Till	حَتَّىٰ	To you	إِلَيْكَ
With you	عِنْدِكَ	From	مِنْ	They go out	خَرَجُوا
Have received	أُوتُوا	To those who	لِلَّذِينَ	They say	قَالُوا
Has he said	قَالَ	What	مَاذَا	Knowledge	الْعِلْمَ
Are those	الَّذِينَ	Such	أُولَٰئِكَ	Just now	آنِفًا ۚ
On	عَلَىٰ	Allah	اللَّهُ	Has sealed	طَبَعَ

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فُلُوهُمْ	وَاتَّبِعُوا	And they follow	أَهْوَاءَهُمْ	Their lusts
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Translit	Wa Minhum Man Yastami'u 'Ilayka Hattā 'Idhā Kharajū Min 'Indika Qālū Lilladhīna 'Ūtū Al- 'Ilma Mādha Qāla 'Ānifāan 'Ūlā'ika Al-Ladhīna Ṭaba'a Allāhu 'Alā Qulūbihim Wa Attaba 'ū'Ahwā'ahum
AhmedAli	اور ان میں سے بعض وہ ہیں جو آپ کی بات سنتے ہیں یہاں تک کہ جب آپ کے ہاں سے نکل جاتے ہیں تو ان سے کہتے ہیں جنہیں علم دیا گیا ہے اس نے ابھی ابھی کیا کیا یہی لوگ ہیں کہ اللہ نے ان کے دلوں پر مہر کر دی ہے اور انہوں نے اپنی خواہشوں کی پیروی کی ہے
Jalandhry	اور ان میں سے بعض ایسے بھی ہیں جو تمہاری طرف کان لگائے یہاں تک کہ (سب کچھ سنتے ہیں لیکن) جب تمہارے پاس سے نکل کر چلے جاتے ہیں تو جن لوگوں کو علم (دین) دیا گیا ہے ان سے کہتے ہیں کہ (بھلا) انہوں نے ابھی کیا کیا تھا؟ یہی لوگ ہیں جن کے دلوں پر خدا نے مہر لگا رکھی ہے اور وہ اپنی خواہشوں کے پیچھے چل رہے ہیں
YusufAli	And among them are men who listen to thee, till when they go out from thee, they say to those who have received Knowledge: "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.
M.Khan	And among them are some who listen to you (O Muhammad SAW) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allāh has sealed, and they follow their lusts (evil desires).
Pickthal	Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence they say unto those who have been given knowledge: What was that he said just now? Those are they whose hearts Allah hath sealed, and they follow their own lusts.
Shakir	And there are those of them who seek to listen to you, until when they go forth from you, they say to those who have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal and they follow their low desires.

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

وَالَّذِينَ	And those who	اهْتَدَوْا	Accept guidance	زَادَهُمْ	He increases them
هُدًى	In guidance	وَآتَاهُمْ	And bestows on them	تَقْوَاهُمْ	Their piety

Translit	Wa Al-Ladhīna Ahtadaw Zādahum Hudāan Wa 'Ātāhum Taqwhum
AhmedAli	اور جو راستہ پر آگئے ہیں اللہ انہیں اور زیادہ ہدایت دیتا اور انہیں پرہیزگاری عطا کرتا ہے
Jalandhry	اور جو لوگ ہدایت یافتہ ہیں ان کو وہ ہدایت مزید بخشتا اور پرہیزگاری عنایت کرتا ہے
YusufAli	But to those who receive Guidance, He increases (the light of) Guidance and bestows on them their Piety and Restraint (from evil).
M.Khan	While as for those who accept guidance, He increases their guidance, and bestows on them their piety.
Pickthal	While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil).
Shakir	And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ

ذِكْرَاهُمْ ﴿١٨﴾

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Other than	إِلَّا	Await	يَنْظُرُونَ	Do they then	فَهَلْ
It should come upon them	تَأْتِيهِمْ	That	أَنْ	The Hour	السَّاعَةِ
Have come	جَاءَ	But indeed	فَقَدْ	Suddenly	بَغْتَةً ۖ
For them	لَهُمْ	How (is it benefit) then	فَأَنَّى	Some of its portents	أَشْرَاطُهَا ۚ
Their reminders	ذِكْرَاهُمْ	Came to them	جَاءَتْهُمْ	When	إِذَا

Translit	<i>Fahal Yanẓurūna 'Illā As-Sā'ata 'An Ta'tiyahum Baghtatan Faqad Jā'a 'Ashrāṭuhā Fa'annā Lahum 'Idhā Jā'at/hum Dhikrāhum</i>
AhmedAli	پھر کیا وہ اس گھڑی کا انتظار کرتے ہیں کہ ان پر ناگہان آنے پس تحقیق اس کی علامتیں تو ظاہر ہو چکی ہیں پھر جب وہ آگئی تو ان کا سمجھنا کیا فائدہ دے گا
Jalandhry	اب تو یہ لوگ قیامت ہی کو دیکھ رہے ہیں کہ ناگہان ان پر آواقع ہو۔ سو اس کی نشانیاں (وقوع میں) آپکی ہیں۔ پھر جب وہ ان پر آنازل ہوگی اس وقت انہیں نصیحت کہاں (مفید ہو سکے گی؟)
YusufAli	Do they then only wait for the Hour—that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition?
M.Khan	Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder?
Pickthal	Await they aught save the Hour, that it should come upon them unawares? And the beginnings thereof have already come. But how, when it hath come upon them, can they take their warning?
Shakir	Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ

وَمَثْوَاكُمْ ﴿١٩﴾

No	لَا	That there is	أَنَّهُ	So know	فَاعْلَمْ
Allah	اللَّهُ	But	إِلَّا	(true) god	إِلَهَ
And also for believing men	وَلِلْمُؤْمِنِينَ	For your sins	لِذَنْبِكَ	And ask forgiveness	وَاسْتَغْفِرْ
Knows well	يَعْلَمُ	And Allah	وَاللَّهُ	And believing women	وَالْمُؤْمِنَاتِ ۚ
		And your places of rest	وَمَثْوَاكُمْ	Your moving about	مُتَقَلَّبَكُمْ

Translit	<i>Fā'lam 'Annahu Lā 'Ilāha 'Illā Allāhu Wa Astaghfir Lidhanbika Wa Lilmu'uminīna Wa Al-Mu'umināti Wa Allāhu Ya'lamu Mutaqallabakum Wa Mathwākum</i>
AhmedAli	پس جان لو کہ سوائے اللہ کے کوئی معبود نہیں اور اپنے اور مسلمان مردوں اور مسلمان عورتوں کے گناہوں کی معافی مانگیئے اور اللہ ہی تمہارے لوٹنے اور آرام کرنے کی جگہ کو جانتا ہے
Jalandhry	پس جان رکھو کہ خدا کے سوا کوئی معبود نہیں اور اپنے گناہوں کی معافی مانگو اور (اور) مومن مردوں اور مومن عورتوں کے لئے بھی۔ اور خدا تم لوگوں کے چلنے

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	پھرنے اور ٹھیرنے سے واقف ہے
YusufAli	Know, therefore, that there is no god but Allah, and ask forgiveness for the fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.
M.Khan	So know (O Muhammad SAW) that Lâ ilâha ill-allâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).
Pickthal	So know (O Muhammad) that there is no God save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest.
Shakir	So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place of your returning and the place of your abiding.

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۖ رَأَيْتَ
الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَأُولَٰئِكَ لَهُمُ ﴿٢٠﴾

Believe	آمَنُوا	Those who	الَّذِينَ	And says	وَيَقُولُ
A Surah	سُورَةٌ ۚ	Sent down	نُزِّلَتْ	Why is not	لَوْلَا
A surah	سُورَةٌ	Is sent down	أُنْزِلَتْ	But when	فَإِذَا
Therein	فِيهَا	And is mentioned	وَذُكِرَ	A decisive	مُحْكَمَةٌ
Those	الَّذِينَ	You will see	رَأَيْتَ	Fighting	الْقِتَالُ ۖ
Is a disease	مَرَضٌ	Whose hearts	قُلُوبِهِمْ	In	فِي
With a look of	نَظَرَ	At you	إِلَيْكَ	Looking	يَنْظُرُونَ
Death	الْمَوْتِ ۚ	From	مِنْ	One fainting	الْمَغْشِيِّ عَلَيْهِ
		For them	لَهُمْ	But it was better	فَأُولَٰئِكَ

Translit	Wa Yaqūlu Al-Ladhīna 'Āmanū Lawlā Nuzzilat Sūratun Fa'idhā 'Unzilat Sūratun Muḥkamatus Wa Dhukira Fīhā Al-Qitālu Ra'ayta Al-Ladhīna Fī Qulūbihim Maradun Yanẓurūna 'Ilayka Naẓara Al-Maghshīyi 'Alayhi Mina Al-Mawti Fa'awlā Lahum
AhmedAli	اور کہتے ہیں وہ لوگ جو ایمان لائے کوئی سورت کیوں نہیں نازل ہوئی سو جس وقت کوئی صاف (مضمون) کی سورت نازل ہوتی ہے اور اس میں جہاد کا بھی ذکر ہوتا ہے تو جن لوگوں کے دلوں میں بیماری (نفاق) ہے آپ ان لوگوں کو دیکھتے ہیں کہ وہ آپ کی طرف اس طرح دیکھتے ہیں جیسے کسی پر موت کی بیہوشی طاری ہو پس ایسے لوگوں کے لیے تباہی ہے
Jalandhry	اور مومن لوگ کہتے ہیں کہ (جہاد کی) کوئی سورت کیوں نہیں ہوتی؟ لیکن جب کوئی صاف معنوں کی سورت نازل ہو اور اس میں جہاد کا بیان ہو تو جن لوگوں کے دلوں میں (نفاق کا) مرض ہے تم ان کو دیکھو کہ تمہاری طرف اس طرح دیکھنے لگیں جس طرح کسی پر موت کی بے ہوشی (طاری) ہو رہی ہو۔ سو ان کے لئے خرابی ہے
YusufAli	Those who believe say "Why is not a Surah sent down (for us)?" But when a Surah of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking

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	at thee with a look of one in swoon at the approach of death: but more fitting for them—
M.Khan	Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting (Jihâd — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).
Pickthal	And those who believe say: If only a surah were revealed! But when a decisive surah is revealed and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefor woe unto them!
Shakir	And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢١﴾

Good	مَعْرُوفٌ ۚ	And words	وَقَوْلٌ	Obedience	طَاعَةٌ
The matter	الْأَمْرُ	Is resolved	عَزَمَ	And when	فَإِذَا
Allah	اللَّهُ	They had been true to	صَدَقُوا	Then if	فَلَوْ
For them	لَهُمْ	Better	خَيْرًا	It would have been	لَكَانَ

Translit	Ṭā`atun Wa Qawlun Ma`rūfun Fa'idhā `Azama Al-'Amru Falaw Ṣadaqu Allāha LakānaKhayrāan Lahum
AhmedAli	علم ماننا اور نیک بات کہنا (لازم ہے) پس جب بات قرار پا جائے تو اگر وہ اللہ کے چپے رہے تو ان کے لیے بہتر ہے
Jalandhry	(خوب کام تو) فرمانبرداری اور پسندیدہ بات کہنا (ہے) پھر جب (جہاد کی) بات بحث ہو گئی تو اگر یہ لوگ خدا سے چپے رہنا چاہتے تو ان کے لئے بہت اچھا ہوتا
YusufAli	Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.
M.Khan	Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for Jihâd) is resolved on, then if they had been true to Allâh, it would have been better for them.
Pickthal	Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.
Shakir	Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿٢٢﴾

If	إِنْ	You might	عَسَيْتُمْ	Would then	فَهَلْ
You do mischief	تُفْسِدُوا	That	أَنْ	You were given the authority	تَوَلَّيْتُمْ
And severe	وَتَقَطَّعُوا	The land	الْأَرْضِ	In	فِي
				Your ties of kinship	أَرْحَامَكُمْ

Translit	Fahal `Asaytum 'In Tawallaytum 'An Tufsidū Fī Al-'Arđi Wa Tuqattī`ū 'Arhāmakum
AhmedAli	پھر تم سے یہ بھی توقع ہے اگر تم ملک کے عالم ہو جاؤ تو ملک میں فساد مچانے اور قطع رحمی کرنے لگو

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Jalandhry	(اے منافقو!) تم سے عجب نہیں کہ اگر تم حاکم ہو جاؤ تو ملک میں خرابی کرنے لگو اور اپنے رشتوں کو توڑ ڈالو
YusufAli	Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?
M.Khan	Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?
Pickthal	Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?
Shakir	But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ﴿23﴾

Has cursed them	لَعَنَهُمْ	Are they whom	الَّذِينَ	Such	أُولَئِكَ
And blinded	وَأَعَمَّى	So that He has made them deaf	فَأَصَمَّهُمْ	Allah	اللَّهُ
				Their sight	أَبْصَارَهُمْ

Translit	'Ūlā'ika Al-Ladhīna La`anahumu Allāhu Fa'aṣammahum Wa 'A`mā 'Abṣārahum
AhmedAli	یہی وہ لوگ ہیں جن پر اللہ نے لعنت کی ہے پھر انہیں بہرا اور اندھا بھی کر دیا ہے
Jalandhry	یہی لوگ ہیں جن پر خدا نے لعنت کی ہے اور ان (کے کانوں) کو بہرا اور (ان کی) آنکھوں کو اندھا کر دیا ہے
YusufAli	Such are the men whom Allah has cursed, for He has made them deaf and blinded their sight.
M.Khan	Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.
Pickthal	Such are they whom Allah curseth so that He deafeneth them and maketh blind their eyes.
Shakir	Those it is whom Allah has cursed so He has made them deaf and blinded their eyes.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿24﴾

The Quran	الْقُرْآنَ	Think deeply in	يَتَذَكَّرُونَ	Do they not then	أَفَلَا
(their) hearts	قُلُوبٍ	On	عَلَىٰ	Or	أَمْ
				Their locks	أَقْفَالُهَا

Translit	'Afalā Yatadabbarūna Al-Qur'āna 'Am `Alā Qulūbin 'Aqfāluhā
AhmedAli	پھر کیوں قرآن پر غور نہیں کرتے کیا ان کے دلوں پر قفل پڑے ہوئے ہیں
Jalandhry	بھلا یہ لوگ قرآن میں غور نہیں کرتے یا (ان کے) دلوں پر قفل لگ رہے ہیں
YusufAli	Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?
M.Khan	Do they not then think deeply in the Qur'ān, or are their hearts locked up (from understanding it)?
Pickthal	Will they then not meditate on the Qur'an, or are there locks on the hearts?
Shakir	Do they not then reflect on the Quran? Nay, on the hearts there are locks.

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ

﴿25﴾

Have turned	ارْتَدُّوا	Those who	الَّذِينَ	Verily	إِنَّ
After	مِنْ بَعْدِ	Their backs	أَدْبَارِهِمْ	On	عَلَىٰ
To them	لَهُمْ	Has been manifested	تَبَيَّنَ	What	مَا
Has beautified	سَوَّلَ	Satan	الشَّيْطَانُ	The guidance	الْهُدَىٰ ۖ
Them (their term)	لَهُمْ	And (allah) prolonged	وَأَمْلَىٰ	For them	لَهُمْ

Translit	'Inna Al-Ladhīna Artaddū `Alā 'Adbārihim Min Ba`di Mā Tabayyana Lahumu Al-HudāAsh-Shayṭānu Sawwala Lahum Wa 'Amlā Lahum
AhmedAli	بے شک جو لوگ پیچھے کی طرف الٹے پھر گئے بعد اس کے کہ ان پر سیدھا راستہ ظاہر ہو چکا شیطان نے ان کے سامنے برے کاموں کو بھلا کر دکھایا اور انہیں آرزو دلائی
Jalandhry	جو لوگ راہ ہدایت ظاہر ہونے کے بعد پیٹھ دے کر پھر گئے۔ شیطان نے (یہ کام) ان کو مزین کر دکھایا اور انہیں طول (عمر کا وعدہ) دیا
YusufAli	Those who turn back as apostates after Guidance was clearly shown to them— the Evil One has instigated them and buoyed them up with false hopes.
M.Khan	Verily, those who have turned back (have apostatise) as disbelievers after the guidance has been manifested to them — Shaitān (Satan) has beautified for them (their false hopes), and (Allāh) prolonged their term (age).
Pickthal	Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein.
Shakir	Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

﴿26﴾

Said	قَالُوا	Because they	بِأَنَّهُمْ	This is	ذَٰلِكَ
What	مَا	Hate	كَرِهُوا	To those who	لِلَّذِينَ
We will obey you	سَنُطِيعُكُمْ	Allah	اللَّهُ	Has sent down	نَزَّلَ
The matter	الْأَمْرِ ۖ	Part of	بَعْضِ	In	فِي
Their secrets	إِسْرَارَهُمْ	Knows	يَعْلَمُ	And Allah	وَاللَّهُ

Translit	Dhālika Bi'annahum Qālū Lilladhīna Karihū Mā Nazzala Allāhu Sanuṭī'ukum Fī Ba`di Al-'Amri Wa Allāhu Ya`lamu 'Isrārahum
AhmedAli	یہ اس لیے کہ وہ ان لوگوں سے کہنے لگے جنہوں نے اسے ناپسند کیا اس کو جو اللہ نے نازل کیا ہے کہ بعض باتوں میں ہم تمہارا کہا مانیں گے اور اللہ ان کی

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	رازداری کو جانتا ہے
Jalandhry	یہ اس لئے کہ جو لوگ خدا کی اناری ہوئی (کتاب) سے بیزار ہیں یہ ان سے کہتے ہیں کہ بعض کاموں میں ہم تمہاری بات بھی مانیں گے۔ اور خدا ان کے پوشیدہ مشوروں سے واقف ہے
YusufAli	This, because they said to those who hate what Allah has revealed "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.
M.Khan	This is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter," but Allāh knows their secrets.
Pickthal	That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their secret talk.
Shakir	That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

Will take their souls at death	تَوَفَّتْهُمُ	When	إِذَا	Then how	فَكَيْفَ
Their faces	يَضْرِبُونَ	Striking	يَضْرِبُونَ	The angels	الْمَلَائِكَةُ
				And their backs	وَأَدْبَارَهُمْ

Translit	Fakayfa 'Idhā Tawaffat/humu Al-Malā'ikatu Yadrībūna Wujūhahum Wa 'Adbārahum
AhmedAli	پھر کیا حال ہوگا جب ان کی رومیں فرشتے قبض کریں گے ان کے مونہوں اور پیٹھوں پر مار رہے ہوں گے
Jalandhry	تو اُس وقت (ان کا) کیا (حال) ہوگا جب فرشتے ان کی جان نکالیں گے اور ان کے مونہوں اور پیٹھوں پر مارتے جائیں گے
YusufAli	But how (will it be) when the angels take their souls at death, and smite their faces and their backs?
M.Khan	Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?
Pickthal	Then how (will it be with them) when the angels gather them, smiting their faces and their backs!
Shakir	But how will it be when the angels cause them to die smiting their backs.

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

Followed	اتَّبَعُوا	Because they	بِأَنَّهُمْ	That is	ذَلِكَ
Allah	اللَّهُ	Angered	أَسْخَطَ	What	مَا
So He made wasted	فَأَحْبَطَ	What pleased Him	رِضْوَانَهُ	And they hated	وَكْرَهُوا
				Their deeds	أَعْمَالَهُمْ

Translit	Dhālika Bi'annahumu Attaba`ū Mā 'Askhaṭa Allāha Wa Karihū Riḍwānahu Fa'ahbaṭa 'A'mālahum
AhmedAli	یہ اس لیے کہ یہ اس پر چلے جس پر اللہ ناراض ہے اور انہوں نے اللہ کی رضا مندی کو برا جانا پھر اس نے بھی ان کے اعمال اکارت کر دیئے
Jalandhry	یہ اس لئے کہ جس چیز سے خدا ناراض ہے یہ اس کے پیچھے چلے اور اس کی خوشنودی کو اچھا نہ سمجھے تو اُس نے بھی ان کے عملوں کو برباد کر دیا
YusufAli	This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so

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	He made their deeds of no effect.
M.Khan	That is because they followed that which angered Allâh, and hated that which pleased Him. So He made their deeds fruitless.
Pickthal	That will be because they followed that which angereth Allah, and hated that which pleaseth Him. Therefor He hath made their actions vain.
Shakir	That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

﴿29﴾ أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ

Those who	الَّذِينَ	Think	حَسِبَ	Or do	أَمْ
Is a disease	مَرَضٌ	Whose hearts	قُلُوبِهِمْ	In	فِي
Bring to light	يُخْرِجَ	Will never	لَنْ	That	أَنْ
		Their hidden ill-wills	أَضْغَانَهُمْ	Allah	اللَّهُ

Translit	'Am Ḥasiba Al-Ladhīna Fī Qulūbihim Maradun 'An Lan Yukhrija Allāhu 'Adghānahum
AhmedAli	کیا وہ لوگ کہ جن کے دلوں میں مرض (نفاق) ہے یہ سمجھے ہوئے ہیں کہ اللہ ان کی دبی دشمنی ظاہر نہ کرے گا
Jalandhry	کیا وہ لوگ جن کے دلوں میں بیماری ہے یہ خیال کئے ہوئے ہیں کہ خدا ان کے کینوں کو ظاہر نہیں کرے گا؟
YusufAli	Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?
M.Khan	Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills?
Pickthal	Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates?
Shakir	Or do those in whose hearts is a disease think that Allah will not bring forth their spite?

﴿30﴾ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

We would have shown them to you	لَأَرَيْنَاكَهُمْ	We willed	وَلَوْ	And if	وَلَوْ
But surely you will know them	وَلَتَعْرِفَنَّهُمْ	By their marks	بِسِيمَاهُمْ ۚ	And you would have known them	فَلَعَرَفْتَهُمْ
Their speech	الْقَوْلِ ۚ	The tone of	لَحْنِ	By	فِي
All your deeds	أَعْمَالَكُمْ	Knows	يَعْلَمُ	And Allah	وَاللَّهُ

Translit	Wa Law Nashā'u La'araynākahum Fala`araftahum Bisīmāhum Wa Lata`rifannahum Fī LahniAl-Qawli Wa Allāhu Ya`lamu 'A`mālakum
AhmedAli	اور اگر ہم چاہتے تو آپ کو وہ لوگ دکھا دیتے پس آپ اچھی طرح سے انہیں ان کے نشان سے پہچان لیتے اور آپ انہیں طرز کلام سے پہچان لیں گے اور اللہ ہمارے اعمال کو جانتا ہے
Jalandhry	اور اگر ہم چاہتے تو وہ لوگ تم کو دکھا بھی دیتے اور تم ان کو ان کے چہروں ہی سے پہچان لیتے۔ اور تم انہیں (ان کے) انداز گفتگو ہی سے پہچان لو گے! اور خدا

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	تمہارے اعمال سے واقف ہے
YusufAli	Had We so willed, We could have shown them up to thee and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows all that ye do.
M.Khan	Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allāh knows (all) your deeds.
Pickthal	And if We would, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds.
Shakir	And if We please We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of (their) speech; and Allah knows your deeds.

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿31﴾

We know	نَعْلَمَ	Till	حَتَّىٰ	And surely we shall try you	وَلَنَبْلُوَنَّكُمْ
And the patient ones	وَالصَّابِرِينَ	(of you)	مِنْكُمْ	Those who strive hard	الْمُجَاهِدِينَ
		Your facts	أَخْبَارَكُمْ	And We shall test	وَنَبْلُوَ

Translit	Wa Lanabluwannakum Hattā Na`lama Al-Mujāhidīna Minkum Wa Aṣ-Ṣābirīna Wa Nabluwa 'Akhbāarakum
AhmedAli	اور ہم تمہیں آزمائیں گے یہاں تک کہ ہم تم میں سے جہاد کرنے والوں کو اور صبر کرنے والوں کو معلوم کر لیں اور تمہارے حالات کو جانچ لیں
Jalandhry	اور ہم تم لوگوں کو آزمائیں گے تاکہ تم میں لڑائی کرنے والے اور ثابت قدم رہنے والے میں ان کو معلوم کریں۔ اور تمہارے حالات جانچ لیں
YusufAli	And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).
M.Khan	And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and As-Sabirun (the patient ones), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).
Pickthal	And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.
Shakir	And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهُ شَيْئًا وَسَيُحِطُّ أَعْمَالَهُمْ ﴿32﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	Verily	إِنَّ
The path of	سَبِيلِ	From	عَنْ	And hinder (men)	وَصَدُّوا
The Messenger	الرَّسُولَ	And oppose	وَشَاقُّوا	Allah	اللَّهُ
Has been (clearly)manifested (shown)	تَبَيَّنَ	What	مَا	After	مِنْ بَعْدِ
Will never	لَنْ	The guidance	الْهُدَىٰ	To them	لَهُمْ
In the least	شَيْئًا	Allah	اللَّهُ	They hurt	يَضُرُّوا

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		Their deeds	أَعْمَالُهُمْ	But He will make fruitless	وَسَيُحِطُّ
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Translit	'Inna Al-Ladhīna Kafarū Wa Ṣaddū `An Sabīli Allāhi Wa Shāqqū Ar-Rasūla Min Ba`di Mā Tabayyana Lahumu Al-Hudā Lan Yaḍurrū Allāha Shay`āan Wa Sayuḥbiṭu 'A`mālahum				
AhmedAli	بے شک جنہوں نے انکار کر دیا اور اللہ کی راہ سے روکا اور رسول کی مخالفت کی بعد اس کے کہ ان پر سیدھا راستہ واضح ہو چکا وہ اللہ کا کچھ بھی نہیں بگاڑ سکیں گے اور ان کے اعمال کو اکارت کر دے گا				
Jalandhry	جن لوگوں کو سیدھا راستہ معلوم ہو گیا (اور) پھر بھی انہوں نے کفر کیا اور (لوگوں کو) خدا کی راہ سے روکا اور پیغمبر کی مخالفت کی وہ خدا کا کچھ بھی بگاڑ نہیں سکیں گے۔ اور خدا ان کا سب کیا کرایا اکارت کر دے گا				
YusufAli	Those who reject Allah, hinder (men) from the Path of Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.				
M.Khan	Verily, those who disbelieve, and hinder (men) from the Path of Allāh (i.e. Islām), and oppose the Messenger (SAW) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not hurt Allāh in the least, but He will make their deeds fruitless,				
Pickthal	Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance hath been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless.				
Shakir	Surely those who disbelieve and turn away from Allah's way and oppose the Messenger after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.				

﴿33﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
And obey	وَأَطِيعُوا	Allah	اللَّهُ	Oney	أَطِيعُوا
Render vain	تُبْطِلُوا	And not	وَلَا	The Messenger	الرَّسُولَ
				Your deeds	أَعْمَالَكُمْ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Aṭī'ū Allāha Wa 'Aṭī'ū Ar-Rasūla Wa Lā Tubṭilū 'A`mālakum				
AhmedAli	اے ایمان والو! اللہ کا علم مانو اور اس کے رسول کا علم مانو اور اپنے اعمال کو ضائع نہ کرو				
Jalandhry	مومنو! خدا کا ارشاد مانو اور پیغمبر کی فرمانبرداری کرو اور اپنے عملوں کو ضائع نہ ہونے دو				
YusufAli	O ye who believe! obey Allah and obey the Messenger, and make not vain your deeds!				
M.Khan	O you who believe! Obey Allāh, and obey the Messenger (Muhammad SAW) and render not vain your deeds.				
Pickthal	O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.				
Shakir	O you who believe! obey Allah and obey the Messenger, and do not make your deeds of no effect.				

﴿34﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	Verily	إِنَّ
The path of	سَبِيلِ	From	عَنْ	And hinder (men)	وَصَدُّوا
Die	مَاتُوا	Then	ثُمَّ	Allah	اللَّهُ

The Holy Quran

Muhammed

Sura # 47 – 38 Verses - Madina

سورة محمد

Will never	فَلَنْ	Are disbelievers	كُفَّارٌ	While they	وَهُمْ
them	لَهُمْ	Allah	اللَّهُ	Forgive	يَغْفِرُ

Translit	'Inna Al-Ladhīna Kafarū Wa Ṣaddū `An Sabīli Allāhi Thumma Mātū Wa Hum Kuffārun FalanYaghfira Allāhu Lahum
AhmedAli	بے شک جنہوں نے انکار کیا اور الہ کی راہ سے روکا پھر مر گئے درآئیکہ وہ کافر تھے سوال الہ ان کو ہرگز نہیں بخشنے گا
Jalandhry	جو لوگ کافر ہوئے اور خدا کے رستے سے روکتے رہے پھر کافر ہی مر گئے خدا ان کو ہرگز نہیں بخشنے گا
YusufAli	Those who reject Allah, and hinder (men) from the Path of Allah, then die rejecting Allah— Allah will not forgive them.
M.Khan	Verily, those who disbelieve, and hinder (men) from the Path of Allāh (i.e. Islām); then die while they are disbelievers, - Allāh will not forgive them.
Pickthal	Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not pardon them.
Shakir	Surely those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَعْمَالُكُمْ ﴿35﴾

And ask (not)	وَتَدْعُوا	Weak	تَهِنُوا	So be not	فَلَا
While you	وَأَنْتُمْ	Peace	السَّلَامِ	For	إِلَى
Is with you	مَعَكُمْ	And Allah	وَاللَّهُ	Have the upper hand	الْأَعْلَوْنَ
Your (good) deeds	أَعْمَالُكُمْ	Decrease the reward of	يَتَرَكَكُمْ	And will never	وَلَنْ

Translit	Falā Tahinū Wa Tad'ū 'Ilā As-Salmi Wa 'Antumu Al-'A`lawna Wa Allāhu Ma`akum Wa LanYatirakum 'A`mālakum
AhmedAli	پس تم سست نہ ہو اور نہ صلح کی طرف بلاؤ اور تم ہی غالب رہو گے اور الہ تمہارے ساتھ ہے اور وہ ہرگز تمہارے اعمال میں نقصان نہیں دیگا
Jalandhry	تو تم ہمت نہ ہارو اور (دشمنوں کو) صلح کی طرف نہ بلاؤ۔ اور تم تو غالب ہو۔ اور خدا تمہارے ساتھ ہے وہ ہرگز تمہارے اعمال کو کم (اور کم) نہیں کرے گا
YusufAli	Be not weary and faint-hearted, crying for peace. When ye should be Uppermost: for Allah is with you and will never put you in loss for your (good) deeds.
M.Khan	So be not weak and ask not for peace (from the enemies of Islām), while you are having the upper hand. Allāh is with you, and He will never decrease the reward of your good deeds.
Pickthal	So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will not grudge (the reward of) your actions.
Shakir	And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُمْ ۖ وَإِنْ تَوَمَّنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلُكُمْ أَمْوَالُكُمْ

﴿36﴾

This world	الدُّنْيَا	The life of	الْحَيَاةُ	Is but	إِنَّمَا
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The Holy Quran

Muhammed

Sura # 47 – 38 Verses - Madina

سورة محمد

But if	وَإِنْ	And pastime	وَلَهْوٌ ۖ	Play	لَعِبٌ
He will grant you	يُؤْتِكُمْ	And fear Allah and avoid evil	وَتَتَّقُوا	You believe	تُؤْمِنُوا
Ask you	يَسْأَلُكُمْ	And will not	وَلَا	Your wages	أُجُورَكُمْ
				Your wealth	أَمْوَالَكُمْ

Translit	'Innamā Al-Ĥayāatu Ad-Dunyā La'ibun Wa Lahwun Wa 'In Tu'uminū Wa Tattaqū Yu'utikum 'Ujūrakum Wa Lā Yas'alkum 'Amwālakum				
AhmedAli	بلاشبہ دنیا کی زندگی تو کھیل اور تماشا ہے اور اگر تم ایمان لاؤ اور پرہیزگاری اختیار کرو تو تمہیں تمہارے اجر دے گا اور تم سے تمہارے مال نہیں مانگے گا				
Jalandhry	دنیا کی زندگی تو محض کھیل اور تماشا ہے۔ اور اگر تم ایمان لاؤ گے اور پرہیزگاری کرو گے تو وہ تم کو تمہارا اجر دے گا۔ اور تم سے تمہارا مال طلب نہیں کرے گا				
YusufAli	The life of this world is but play and amusement: and if ye believe and guard against evil, He will grant you your recompense, and will not ask you (to give up) your possessions.				
M.Khan	The life of this world is but play and pastime, but if you believe (in the Oneness of Allāh — Islāmic Monotheism), and fear Allāh, and avoid evil, He will grant you your wages, and will not ask you your wealth.				
Pickthal	The life of the world is but a sport and a pastime. And if ye believe and ward off (evil). He will give you your wages, and will not ask of you your worldly wealth.				
Shakir	The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.				

إِنْ يَسْأَلْكُمْوهَا فَيُخْفِكُمْ تَبْخُلُوا وَيُخْرِجْ أَضْغَانَكُمْ ﴿37﴾

And press you	فَيُخْفِكُمْ	He were to ask you of it	يَسْأَلْكُمْوهَا	If	إِنْ
Your ill-wills	أَضْغَانَكُمْ	And He will bring out	وَيُخْرِجْ	Dyou would covetously withhold	تَبْخُلُوا

Translit	'In Yas'alkumūhā Fayuḥfīkum Tabkhalū Wa Yukhrij 'Aḍghānakum				
AhmedAli	اور اگر تم سے وہ (مال) مانگے پھر تمہیں تنگ کرے تو تم بخل کرنے لگو اور تمہارے دل کینے ظاہر کر دے				
Jalandhry	اگر وہ تم سے مال طلب کرے اور تمہیں تنگ کرے تو تم بخل کرنے لگو اور وہ (بخل) تمہاری بدینتی ظاہر کر کے رہے				
YusufAli	If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.				
M.Khan	If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.				
Pickthal	If He should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates.				
Shakir	If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.				

هَآ أَنتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ ۚ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن نَّفْسِهِ ۚ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۚ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

﴿38﴾

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Sura # 47 – 38 Verses - Madina

سورة محمد

Are called	تُدْعَوْنَ	Those who	هُؤُلَاءِ	Behold you are	هَٰ أَنتُمْ
The cause of	سَبِيلِ	In	فِي	To spend	لِتُنْفِقُوا
Are some who	مَنْ	Yet among you	فَمِنْكُمْ	Allah	اللَّهُ
Is stingy	يَبْخُلُ	And whoever	وَمَنْ	Are stingy	يَبْخُلُ ۖ
Of	عَنْ	He is stingy	يَبْخُلُ	Then only	فَإِنَّمَا
Is Rich	الْغَنِيِّ	But Allah	وَاللَّهُ	His ownself	نَفْسِهِ ۚ
And if	وَإِنْ	Are poor	الْفُقَرَاءُ ۚ	And you	وَأَنْتُمْ
People	قَوْمًا	He will exchange you	يَسْتَبْدِلُ	You turn away	تَتَوَلَّوْا
Not	لَا	Then	ثُمَّ	Besides you	غَيْرَكُمْ
		Your likes	أَمْثَالَكُمْ	They will be	يَكُونُوا

Translit	<i>Hā'antum Hā'uulā' Tud'awna Litunfiqū Fī Sabīli Allāhi Faminkum Man Yabkhalu Wa ManYabkhal Fa'innamā Yabkhalu 'An Nafsihi Wa Allāhu Al-Ghanīyu Wa 'Antumu Al-Fuqarā'u Wa 'In Tatawallaw Yastabdil Qawmāan Ghayrakum Thumma Lā Yakūnū 'Amthālakum</i>
AhmedAli	خبردار تم وہ لوگ ہو کہ اللہ کی راہ میں خرچ کرنے کو بلائے جاتے ہو تو کوئی تم میں سے وہ ہے جو بخیل کرتا ہے اور جو بخیل کرتا ہے سو وہ اپنی ہی ذات سے بخل کرتا ہے اور اللہ بے پرواہ ہے اور تم ہی محتاج ہو اور اگر تم نہ مانو گے تو وہ اور قوم سوائے تمہارے بدل دے گا پھر وہ تمہاری طرح نہ ہوں گے
Jalandhry	دیکھو تم وہ لوگ ہو کہ خدا کی راہ میں خرچ کرنے کے لئے بلائے جاتے ہو۔ تو تم میں ایسے شخص بھی ہیں جو بخل کرنے لگتے ہیں۔ اور جو بخل کرتا ہے اپنے آپ سے بخل کرتا ہے۔ اور خدا بے نیاز ہے اور تم محتاج۔ اور اگر تم منہ پھیرو گے تو وہ تمہاری جگہ اور لوگوں کو لے آئے گا اور وہ تمہاری طرح کے نہیں ہوں گے
YusufAli	Behold, ye are those invited to spend (of your substance) in the way of Allah: but among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!
M.Khan	Behold! You are those who are called to spend in the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islām and the obedience to Allāh), He will exchange you for some other people, and they will not be your likes.
Pickthal	Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you.
Shakir	Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.